

THE  
*Instructor*  
FEBRUARY • 1945



Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.00 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing a special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928. Copyright 1945, by Heber J. Grant, for the Deseret Sunday School Union Board.

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## CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

Mollie's Mistake—Alice Whitson Norton. Thomas Alva Edison—C. Nelson White. The Town-Herd Boy—Nell Goodale Price. Stranger Than Fairies—Celia and Willard Luce. Valentines. Trees of the Bible—Ben. L. Byer. David, the Shepherd Boy. An A B C of American History—Lucile Cannon Bennion. Did you Know.—L.W.P. Five Little Bells and What They Told—Luacine Savage Clark. Old Riddles for Young Readers—Sharon Lynn Stewart. Pictures to Cut and Color. Children's Letters and Hobbies. Pen Pals. The Diduevers Look At Their Notebooks.—Kathleen B. Nelson and Anna Johnson. Our Young Writers and Artists. Books and Radio. Special Helps for Teachers. Mission, Neighborhood, Home Primary Lessons.

# THE INSTRUCTOR

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Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach  
according to the Restored Gospel.

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PRESIDENT HEBER J. GRANT, Editor    MILTON BENNION, Associate Editor    WENDELL J. ASHTON, Manager

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## *Abraham Lincoln*

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MILTON BENNION

No American statesman since Washington is held in higher esteem by his countrymen than is Abraham Lincoln. Yet he was derided and denounced during his presidency by his political opponents and by many influential members of his own political party.

The exigencies of war led him in the exercise of his war powers to deprive fellow citizens of rights guaranteed them by the Constitution; also in other ways he suspended operation of some provisions of the fundamental law of the land. This, of course, happens in any great war. It is commonly denounced by individuals who seek to retain their peace time rights while multitudes of their fellow citizens give up their right to liberty and the pursuit of happiness and even to life itself, if need be, in defense of their country, including protection of those who, while refusing to sacrifice customary privileges, accept this protection by the sacrifices of others. This attitude on the part of some of the protesting delegations to the White House aroused the indignation of President Lincoln.

In defense of his action with respect to the Constitution he said: "I felt that measures otherwise unconstitutional might become lawful by becoming indispensable to the preservation of the Constitution through preservation of the nation. . . . Often a limb must be amputated to save a life, but a life is never wisely given to save a limb."

In the course of his administration he was assailed by both conservatives and radicals. From all outward appearance, even his friends thought he could not be elected to a second term in the presidency. Since, however, he was elected, his further administration of the government was ended by the deed of an assassin, who publicly proclaimed him a tyrant. Even after he had been murdered, and a one time adverse critic had remarked, "now he belongs to the ages," a political caucus held to consider what the wise ones thought to be necessary changes in the cabinet and in Lincoln's policies toward the South, it was reported that, "the feeling was nearly universal that the accession of Johnson to the Presidency would prove a Godsend to the country."

We may well ask, What have time and the course of events wrought? The unbiased judgment of the English speaking world has come to recognize the real worth of Lincoln in his great service to his country and to the world. He was a man of high ideals and unwavering integrity. His sympathy for the oppressed, his courage and his persistence in carrying forward what he conceived to be right, notwithstanding severe criticisms, won for him a place among the first of the world's great statesmen.

Some of his declarations of principles and policies, reflecting some of the highest religious, ethical and political ideals, now rated among the best in all literature, were, at the time first published, spoken of as insignificant. This is true of his Gettysburg Speech,

so profound yet so humbly given. The English speaking world will, however, long remember what Lincoln said on that occasion, and quote it as political thought of the highest order.

The second inaugural address was, at the time given, rated as commonplace by some leading American editors. The mature, unbiased judgment of mankind was some time later expressed in the following quotation from the *London Times*:

"We cannot read it without a renewed conviction that it is the noblest political document known to history, and should have for the nation and the statesmen he left behind him, something of a sacred and almost prophetic character." We quote the concluding paragraph of this notable message:

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

NOTE: *The quotations are taken from Abraham Lincoln, Selections from His Speeches and Writings—Edited by J. G. de Roulbac Hamilton, Scott, Foresman & Company.*

## Brotherhood

The conference of Christians and Jews has announced February 18 to 25 as Brotherhood Week. This organization seeks to promote mutual understanding and good will among religious groups of all denominations. The more liberal elements of the

Christian churches and the synagogues have long recognized the close affinity between the fundamentals of religious living on the part of Christians and Jews. They have in common the ten commandments stated and repeated in the Pentateuch and reaffirmed in the New Testament.

The first and second great commandments are likewise affirmed in the Jewish law and reaffirmed in the Christian code. The practice of these commandments should guarantee a feeling of brotherhood among all sincere adherents of the Jewish and the Christian religions notwithstanding some theological differences.

This feeling of brotherhood need not, however, be restricted to Jews and Christians. The more nearly universal it can be practiced the sooner will the human race realize the goals of world peace with justice for all.



## LITTLE THINGS

Christie Lund Coles

*Surely a little thing like this —  
A smile, a word, a gentle kiss,  
Is not the thing that makes life bliss.*

*Surely the kindly things we do  
Can not raise someone's hopes anew  
That lift their burden along the way*

# Ezra Taft Benson, I.

## AN AUTOBIOGRAPHY

(Editor's Note: At the time of Ezra Taft Benson's ordination to the Apostleship, President Brigham Young asked all the members of the Council to write sketches of their lives up to date. That was in 1846, while the Saints were on the Plains. Later, after they had settled in what is now Utah, these brief autobiographical accounts were published in THE DESERET NEWS. Among them was that by Elder Benson. It is by far the longest and most complete of the twelve sketches. There are about 7,600 words in all, and the article will appear in THE INSTRUCTOR for the months of February, March, April and May of the present year (1945). With the exception of a few merely verbal changes, obviously errors of copy, the article is exactly as he wrote it.

It is intended that the activities of Elder Benson will be written from the time when the autobiographical sketch ends, in 1846, to the time of his death, in September, 1869.)

I, Ezra T. Benson, was born on the 22nd of February, 1811, in Mendon, Worcester County, Massachusetts, being the first son of John and Chloe Benson. My father was born in the same town. My mother was the daughter of Eastman and Hannah Taft, of the county and state aforesaid.

My father's children were, Charlotte, Taft, Abby Ann, myself, Hannah and John M. (who died in August 1829, being seven years old), George Taft Benson, my youngest brother, was born in 1825, after which my mother had a se-

vere illness which terminated in quick consumption, and she died in about six weeks.

My parents were religiously inclined and always revered the Diety, yet never belonged to any religious society. They were firm believers in the Bible, and taught their children so to do, and strictly to observe the Sabbath. They sustained a good moral character, and were much respected among their friends.

My father was a farmer, and a very industrious man; he always provided comfortably for the wants of his family.



EZRA TAFT BENSON, I.



In 1817, he moved his family to the town of Uxbridge. I remained with him till I was sixteen years old and labored on his farm; being located in a thinly settled neighborhood, a long distance from any school; my parents were able to give me but a very limited education. My sister, Abby Ann, was married in 1826 to Calvin Rawson. In the following year they moved to the center of town and hired a hotel, and I engaged with them as an assistant and remained there for three years; during that time my grandfather died suddenly in the field while at work. At the age of nineteen my grandmother requested me to come and take charge of her farm which I did.

At the age of twenty, I married Pamela, the eldest daughter of Jonathan H. and Lucina Andrus, of Northbridge, Worcester Co., Mass.

In the Spring of 1831, my grandmother died and her estate which was willed to her by my grandfather, Eastman Taft, fell to me and my brothers and sisters.

On the 26th of September my wife gave birth to a fine boy, which we named Ezra T., he died on the 14th of October, 1832.

In 1832, I moved from the farm and bought out my brother-in-law, Calvin Rawson, and kept the hotel about two years, during which I made a handsome sum of money.

About the year 1835, I removed my family to Holland, Mass., and entered into partnership with my wife's eldest brother, Orrin C. Andrus, and hired a cotton factory of

Eldridge G. Fuller. There being soon after a sudden rise in cotton, in consequence of a failure in the cotton crops in the Southern States, and market price of manufactured goods being much reduced, and not having capital to enable me to keep my goods till they rose, I was compelled to send them into the market and make forced sale to enable me to meet my payments, and thus lost a great deal of money; my dealing with dishonest men added considerably to my losses; I consequently gave up that business as soon as practicable and took a hotel in the same town. I was also appointed Postmaster of Holland, and by this means made money again. Here my daughter, Chloe, was born; she died with the croup at seven months old.

Having a desire to visit the western country, in the spring of 1836 we started, and stopped at Philadelphia, and whilst boarding at the United States Hotel we made an acquaintance with a gentleman and his lady from New Jersey, who spoke very discouragingly of our going west and advised me to go with him to the town of Salem and he would assist me to go into business. I concluded to go with him. He introduced me to a firm by the name of Stoughon and Hilden, and I engaged in their employ, for one year in buying furs and wool, and selling merchandise; but I still felt inclined to go West, notwithstanding the people offered me their aid to start in business, and proffered to loan me any amount of money I would name.



In the spring of 1837, I started again for the Western States and continued my journey till I arrived at St. Louis, where I became acquainted with Mr. Trowbridge, who kindly let me have a few hundred dollars worth of goods, as I had concluded to go up the Illinois river, and on my way up the river, not knowing where I should land, I made an acquaintance with Aaron Tyler, my father's cousin, who formerly came from Mendon, Mass., then living in Griggsville, Ill. He generously invited us to his house till we could have time to look about the country. I remained with him about two weeks, took my goods and traveled through the country. We remained in that place during the summer boarding with Mr. Crawford.

In July, 1837, my wife gave birth to a son whom we named Charles Augustus; in the fall I moved to Lexington, Ill.; my wife to the East went and spent the winter among our friends. Soon after she left I took the chills and fever, and felt the need of a wife to nurse me, although I was nursed carefully. Early in the spring of 1838, my wife returned, having spent a very agreeable time with her friends. I sold all my goods and wound up my business and moved down to the Illinois river, about two miles from Lexington to the mouth of the Little Blue, where myself and Mr. Isaac Hill laid out a town and called it Pike; we sold some town lots, and I built a small house and put a warehouse upon the bank of the river, I cut cord

wood and sold it to the steam boats. Here I remained till the commencement of the winter 1839. It being very sickly I wished to go to a healthier place with my family I was led to go and search out a home near Quincy, Ill. Previous to this I was acquainted with Mr. Fry was requested that my wife would come and make her home with his family and keep school; to which I consented.

I spent most of the winter 1838, in Quincy and here I became acquainted with the Latter-day Saints. The first Elder I heard preach was Sylvester B. Stoddard who was preaching ten miles from Quincy in a small house and that only a few minutes, and truly, from report, I thought the Mormons were a very peculiar people; yet, by conversation, I found them very agreeable, their spirits amalgamated with mine.

During this winter, 1838, I boarded with Thomas Gordon, who was driven out of Missouri and the kindness of his wife I shall never forget. She was an amiable woman and a good saint. I next heard Elder Erastus Snow preach in the Quincy court house, on the establishment of the kingdom of God on the earth in fulfilment of Daniel's vision. I did not fully understand his remarks, and the house being crowded I did not stay till meeting was over. I rented a piece of land from Dr. Ells for five years, one mile from Quincy. In the spring of 1840, I built a house upon it, fenced the two acres of land with close pailing and planted it with

apple, peach, plum and cherry trees and some locust for ornament. As soon as my house was ready, I moved my family there. Soon after, there was considerable excitement among the Latter-day Saints, going to the town of Commerce, after their expulsion from Missouri; seeing their moves which were peculiar to other people and having had dealings with them, wherein they had treated me very kindly as a neighbor, my heart was drawn out in sympathy towards them. I called in a house where father Emund Bosley and Geo. D. Grant lived. The former preached Mormonism to me, about half an hour, and after I left his house I was informed he prophesied that I should become a Saint.

In the month of July, 1840, I learned that Sidney Rigdon was going to discuss with Dr. Nelson upon the principles of Mormonism. They met in a Baptist meeting house and being solicited by Elder Beechias Dustin to go, and hearing that the Prophet Joseph Smith was to be there, I went. The house was crowded, but Sidney Rigdon did not come. His place was supplied by Dr. Ells, they debated about two hours, the Prophet was present. This was the first time I saw him. All the arguments that Dr. Nelson used was denounced without proof, epithets of false prophets, etc., and while he was trying to make the

people believe that Joseph was the false prophet spoken of in the scriptures, Bro. Joseph looked up and smiled very pleasantly, and I thought, too much so, to be the character Nelson said he was; the meeting was adjourned to meet in a grove east of Quincy. The Prophet appointed John Cairns to continue the debate; they met according to appointment. Dr. Nelson commenced by ridiculing to a great extent the gifts of the Gospel, especially the gift of tongues, and inquired how he could know whether the people spoke by the power of God not, and said, he could speak in tongues and commenced uttering a ridiculous gibberish, and enquired if the people could tell him in what tongues he spoke, whether French, German, etc. Elder Cairns rose and showed that such characters as Nelson were to arise as foretold by Peter, in his first Epistle, third chapter and third verse. Knowing this first that there shall come in the last days scoffers walking after their own lusts and saying where is the promise of his coming. And thus did he prove from scripture to my satisfaction, that Dr. Nelson was one of the characters through whom the truth should be evil spoken of. Dr. Nelson made another attempt to ridicule the Mormons, and their doctrines, at which time he had a fit, and had it not been for his friends, he would have fallen on the platform.



# George Q. Cannon

JOSEPH J. CANNON

## *The Missionary Turns Into Man of Affairs*

In the fall of 1864 when George Q. Cannon returned from presiding over the European mission, his family consisted of his two wives, Elizabeth and Sarah Jane, and their three young sons. His property amounted to practically nothing, as for 15 years he had spent his time, less some nine months, in the mission field.

It may have been at this time, though probably earlier, that an interesting circumstance happened of which he told his family, with relish, in later life. Needing a job he went to a man he knew and asked for work. The friend stated that he couldn't give it as he had no surplus with which to employ new help. However, the eager applicant said, "I didn't ask for money; I asked for work." "Haven't you any work that needs to be done?" The reply was that there was plenty of work. Elder Cannon said, "Let me do it. I'm willing to work for nothing rather than be idle." Such an offer couldn't be refused. However, he made himself so useful by his industry, punctuality, and intelligence, that the

employer soon was paying him adequately.

It was not long after his return that President Young employed him as his private secretary, and he continued at this work for some three years. This brought him very close to the great pioneer leader, for whom both before and during the rest of his life he had an unusual admiration. Brigham Young had no faults visible to his youthful associate. Such a state of



GEORGE Q. CANNON

mind could come about only under the influence of a great affection. The love and confidence were reciprocated. President Young taught him much about business matters, advised him to borrow money to buy Utah Central R. R. stock, for example, and made him a charter director of the Zion's Co-operative Mercantile Institution.

Soon after his return to Salt Lake City, George Q. Cannon started a Sunday School in the 14th Ward. This was a simple organization of young people and a teacher. His

friendship for children had always been great. He noticed them, knew their names, and with his sponge-like memory he was always able to recall them thereafter.

This experience doubtless contributed to an important undertaking. On January 1, 1866, he issued the first number of a bi-monthly magazine, the *Juvenile Instructor*, which was to have an immeasurable influence on the lives of its readers and become one of the important features of his life's work. Continued until the present with shortened title and monthly issue, this influential magazine is now the *Instructor*. The purpose was given under the title "Salutatory" by the publisher and editor.

"No other community, with which we are acquainted, indulge in such high hopes respecting their young as do the inhabitants of this territory. The most sanguine expectations are entertained in relation to the great future which awaits them. It is very natural that this should be so; for unto us are the promises made. But to have these hopes and expectations gratified, steps should be taken to train our children and do all in our power to prepare them for the duties that will devolve upon them. It is to aid in this work and to supply a want which has been long felt to exist that the publication of this paper has been undertaken."

A very significant series began with the first number, and doubtless to publish this was one of the objects of the new magazine. That

was the "Biography of Joseph Smith." The author, George Q. Cannon, knew some of that biography first hand, for he had been acquainted with the Prophet and was intimately familiar with the last two years of Joseph's life. This series was followed by another, "History of the Church," which he brought down to 1848.

These and other articles and his editorials were written in simple language and in style very attractive to young people. The author began then and continued the remainder of his life the study of lucid expression. His immense memory and his wide reading made him the possessor of a great vocabulary, which he used with constant discrimination in favor of simplicity.

Such an undertaking as the new magazine would naturally be done with the full approval of President Young and the other authorities and was an outlet for many experienced writers of the Church. Karl G. Maeser had a delightful article on "Trees" in the first issue. Incidentally, he put down there the essential facts of the new science of dendrology, by which archeological dates are established. There was place in the new magazine for the inexperienced writers also, and many Utah literary men and women had their first publication in it.

With the *Juvenile Instructor* directing itself to the young people of the Church and the new interest in Sunday School, the Church organized the Deseret Sunday School Union, and George Q. Cannon was the manifest choice for its first

General Superintendent, a position he held during the remainder of his life. Like the magazine he founded, this new opportunity to direct the education of the Saints, particularly the young, through the great Sunday School movement, was an outstanding phase of his life.

This period from 1864 when he returned from Europe to 1872 when he was elected to the United States congress, from age 37 to 45, was a happy and useful time. In 1865, less than a year after his return, he married his third wife, Eliza Tenny of Payson, Utah, and in 1868 he and Martha Telle were united. The latter, like his first wife Elizabeth, was a school teacher, who though a member of the Church since childhood had recently come from Iowa.

During this same year, 1868, he was building the second largest residence in the territory on the corner of South Temple and First West streets. The style was similar to that of the Gardo House and again the influence of Brigham Young was manifest. It must have gratified the teacher to have so apt a pupil. Four years off his long mission and such an undertaking showed an acumen that must have delighted the president.

In 1867 the editorship of the *Deseret News* was offered him. He accepted it, for the second time, and converted it into a daily paper. Here he had opportunity to help further a project dear to his heart. Familiar with the teachings and attempts to establish the united order, he had developed a great

idealism for business. He knew that money and property are power. He recognized their danger, but felt they are very desirable if used for good.

When the merchandising of the Territory got into such a state that prices became unnecessarily high and the people were deprived of needed things for lack of means, President Young began to think of some form of co-operation. This subject became a favorite matter for *News* editorials, Elder Cannon being an earnest advocate of the principle. In the year 1868 was organized in Salt Lake City the Zions Co-operative Mercantile Institution, though that exact name was not used until the following year.

This was followed by co-operative stores in many of the other towns of the Territory. They encouraged small stockholders in the ownership. These were of course the main patrons. The result was that prices became more reasonable and what profits were made were distributed among a far larger number. In 1869 when the Z.C.M.I. retail stores were opened, Salt Lake City saw the beginning in the world of the department store.

It seems unfortunate now that the pattern already developed in England could not have been adopted — that of limiting ownership to one share for each person and distributing dividends proportionate to purchases.

While this system, which has grown to such enormous proportions in Europe, would probably

—More on page 95

# Pioneers of Southern Utah

WILLIAM R. PALMER

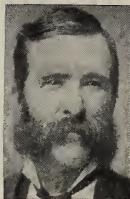
## *Wilson Daniel Pace*

Because the Church of Jesus Christ has always been unpopular in this dispensation it has gathered to it out of the world men and women of strong character and high intelligence. In the main they have been of those brave souls who esteem principle above worldly praise and possessions. Like the fishermen of Gallilee they were ready to throw down their nets and follow wherever the Christ should lead them. For most converts in early days, to join the church meant giving up home, loved ones, friends, employment and everything that had made life worthwhile before.

Wilson Daniel Pace was born into a prosperous family in Rutherford County, Tennessee, July 27, 1831. His parents, William Pace and Margaret Nichols were highly regarded in their community and were among the leading citizens there. Then Mormon missionaries came to their home and converted them to the gospel, to the Prophet Joseph and to the Book of Mormon.

Immediately, and for no other

cause, opposition and prejudice flared so violently against them that they sold out in Tennessee and moved to the new church gathering place, Nauvoo in Illinois. Wilson D. accepting the faith of his father, was baptized in Nauvoo in 1842.



WILSON DANIEL PACE

While the Pace family had left their native state to escape violence at the hands of former friends and neighbors, they found that they could not flee from persecution and mobocracy without renouncing their religion.

It grew hotter when they reached the church headquarters. It required all the strength the church could muster at times to defend their homes and their city. When Wilson was only thirteen years of age he had to carry a gun and stand guard over the city at night. Boys developed into men very quickly under those conditions. When a man assails one's religion he assails that which lies nearest to one's heart and instead of weakening his faith it strengthens and sets it. This is a truth which missionaries should remember and

that mobs have never learned.

The life span of Wilson D. Pace covered the darkest and most troublesome period of church history but there was no wavering in him. He was cast in the heroic mold of the patriots who could fight valiantly and give up all their possessions if need be, but would never surrender the principles for which they stood.

He was thirteen years old when Joseph and Hyrum were martyred. This affected the boy deeply but never shook his faith. When the time came for the people to choose another leader to succeed their lamented Prophet the Pace family without hesitation lined up behind Brigham Young. Wilson with his parents fled the city of Nauvoo before a bloodthirsty mob on March 1, 1846 in a company of four hundred wagons led by this new Prophet of their choice.

It was winter time and travel conditions were so bad that it required fifty-four most miserable days to go one hundred forty-five miles. They had been forced to flee from their homes, leaving their valuable property, their temple, and their beautiful city behind because they believed that God had restored His gospel again through the Prophet Joseph Smith and their persecutors did not believe it. Wilson and his father helped to fence and break up and plant farms at Garden Grove, Mount Pisgah and Council Bluffs along their line of travel, and they did this not for themselves, but for those of their brethren who would follow after.

It was done that these later ones might find crops and food when they reached these stations in their long flight for freedom.

The family was at Council Bluffs when the call came for five hundred Mormon volunteers to join the U. S. Army to fight against Mexico. Both the father and the son, who was only fifteen years of age, signed up. First Wilson D. was rejected because he was too young to bear arms, but later he was enlisted in the Mormon Battalion as an assistant cook. He was the youngest member to make the grueling march from Council Bluffs in Iowa to San Diego, California, where they arrived January 20, 1847. They had accomplished the longest march of infantry in military history.

March 19th the Battalion was marched to Los Angeles and here on July 16, 1847 they were mustered out of service and permitted to go in search of their families who were somewhere out on the Plains under the leadership of Brigham Young. Three months later the Mormon soldiers found their families in the newly settled city of Great Salt Lake where the Paces resided for the next four years.

In December 1851 William Pace moved his family south and they were among the first settlers of Spanish Fork where he on December 21, 1851, became the first bishop of that Ward. Here the Paces met the Redd family who had been neighbors and friends in Tennessee. Here also Wilson D. met and wooed Ann Maria Redd and took her for his wife August 22, 1852. Spanish



Fork remained their home for the next ten years during which time five children were born to them.

In 1862, at the call of the church, Bishop William Pace and his sons were sent to Southern Utah to strengthen the settlements there. Old Fort Harmony was their destination, but arriving there they found the Fort in ruins and the people moving a few miles west to a new site which they called New Harmony.

January and February 1862 saw the heaviest storms the south has ever experienced since it was settled. For twenty-eight continuous days it rained almost without stop and in that time the sun was never seen. The heavy adobe walls of Fort Harmony became soaked through, and they collapsed killing two children in their beds. The Paces joined the settlers at the new site and were strong progressive men in building up New Harmony. Here seven more children were born to Wilson D. and Ann Maria Pace making in all a family of twelve.

Back in Nauvoo just before the exodus from that city, Brigham Young had put the people under covenant to help every member of the church to gather to the new Zion wherever it might be established in the West. To this end, after Utah was settled, The Perpetual Emigration Company was organized to lend travel money to church members in Europe or elsewhere who were too poor to pay their own passage money. These loans would bring them to the Missouri River where they were met

by teams sent out from Utah to bring them across the Plains, cost free, to Zion. The teams and outfits were all donated and the drivers gave six months of their time as missionaries to the cause.

In 1863 a call came to the New Harmony Ward, not one hundred strong, to furnish three outfits with four yoke of oxen to each, for such a trip across the Plains. This was a hurculean assignment in a time when an extra pair of shoes was an almost impossible luxury. The first outfit subscribed was made up by William, Wilson D., James and Harvey Pace and at the same time Wilson D. gave thirty dollars cash to the Perpetual Emigrating Fund.

As the little town grew in numbers Erastus Snow decided in 1867 to organize it into a ward. He came to New Harmony and called the people together for that purpose. He asked who the people would like for their Bishop and the unanimous choice was Wilson D. Pace. He was ordained Bishop August 20, 1867, and presided there like a wise and devoted father for over twenty years.

In October 1868 he accepted the principle of polygamy by marrying Elizabeth Lee. To this union there came also twelve children. The pioneer blood veins of Wilson D. Pace's twenty-four children was strong for they have been outstanding men and women in nearly all the Western States. They have been legislators, judges, school teachers, professional and business men who have commanded the highest respect in their communities.

# The Dramatic Approach to Teaching

H. WAYNE DRIGGS

## *Dramatizing the Action Spots of Lesson Material*

Good lessons like good sermons begin with a text. From this as a center comes the narrative action or thought development of a main idea. Lessons for the Sunday School classes of the church generally provide in their title suggestions of their main theme. Often for the lower classes a further supplement to a title text is added with a phrase taken from the scriptures. Lesson 11, for example, for the Second Intermediate class is headed "A Man of Peace" and beneath this title we read, "Blessed are the peace-makers for they shall inherit the earth."

Too often teachers overlook the help such sentences can give, and begin using the written text of the lesson directly. Such a habit is an unprofitable one. It not only passes by a definite teaching aid, but indicates a lack of imagination which might well be used to discover other significant lines within a lesson, which if dramatically developed could enliven the whole course of an hour's discussion. Such lines might well be called the action spots for lesson development.

Take the sub-title mentioned above, "Blessed are the peace-mak-

ers for they shall inherit the earth." A thought beautifully expressed one might say who has not come, through living and experience, to know

its truth, certainly such a one would also think this idea too impractical. The peace-makers inherit the earth? Why it is doubtful even if they will be left alive to withstand the storms of war. But wait, perhaps there is more to this statement than is first suggested. Are not the peace-makers always the first ones to forego material gains,

especially if these might lead to harm or bloodshed? Yes, and they also are the very ones who find themselves in possession of *more* property when the aggressors have gone?

Around such a line from the scriptures cling the pros and cons of its inner meaning. To grasp this will exact mental conflict on the part of an individual or class. In helping these men to discover the often paradoxical nature of truth there comes an opportunity for the use of drama in the class room. Seek lines therefore within any part of a lesson about which the cross-fire of questions will arise.



H. WAYNE DRIGGS

To illustrate this point, let us take a part of the lesson so far considered and discover within it a line with dramatic promise. The narrative which preceeds such a place in the lesson first describes the kind and loving nature of Isaac, his wealth in uncounted herds of cattle, and his sweep of acres. It recounts his concern for his servants, his faith in the Lord, his joy in being given twin sons, Esau and Jacob, and his patience in understanding the difficult nature of the first, while yet appreciating the promising virtues of the second. Then the narrative turns to the years of famine that visited the land of Egypt and recounts the coming of an angel who instructed Isaac to cast his lot in the land of the Philistines during the years of hunger. Isaac obeys and with his servants and slaves, an estimated party of over seven hundred people, goes as directed. The Philistines fear this mighty prince who comes to their pastures.

Now the exact narrative takes up as follows:

"He (Isaac) dug wells at which his animals might drink. In the night, the servants of his neighbors (the Philistines) would visit the wells, fill them up and drive his animals away. Isaac wanted no trouble with his neighbors so he would move on to a new campsite.

With every move, new wells had to be dug, for in that region there were no springs and no streams at which the animals might drink. Well digging was a difficult task; in addition every move meant taking down tents, moving the household

belongings of the whole community and setting them up again after they had found a suitable place to settle.

But Father Isaac did not complain and he trained his household in the ways of peace.

They came at last to a place in the extreme south of the promised land of Canaan. Here he built an altar and called upon the name of the Lord in thanksgiving for many blessings.

He was visited by the king of the Philistines and one of his chief captains. Isaac asked, "Why do you come to see me, seeing you hate me?"

The king answered, "We have seen how the Lord has blessed and prospered you. We have observed your peaceful ways. Therefore, let there be a covenant of peace between us. We covenant that we will not harm you, if you will make the same covenant to us."

Isaac was most happy to see peace once more. A feast was prepared sealing the bargain; the king ate and they departed.

Within this excerpt there appears the line "We have observed your peaceful ways." Here is a place that will lend itself to dramatic treatment and may well be a starting motivation for the whole lesson. How does one observe peaceful ways? To a ten or eleven year old boy or girl this abstraction needs some illumination if it would be understood. It would not be practical, even if possible through drama, in the stage sense of production, to portray the actual episodes of this lesson in class. There is, however,

a suggestion in this line that can be worked out simply and with real effect.

Let the teacher bring the following things to her class: Two stones, about the size of an egg, a pillow, and a medium sized corrugated box, over the open end of which she pastes a sheet of wrapping paper so that when finished it will resemble a small drum, square, however, rather than round.

For a class demonstration with these objects she can call a boy and girl up to the front of the room. Have each stand upon a chair. On the floor in front of one chair place the pillow, by the other place the box, the pasted part of which is facing up. Give each pupil a stone. Now have the stone dropped upon the pillow. After a pause have the second released upon the stretched paper.

When the paper is broken ask the class what they have observed? List their observations on the board as given, working toward the idea that a soft object absorbs a blow and remains intact, while a hard substance, though firm, is broken.

From here on, the class having experienced dramatically an illustration of that fact that mildness governs, the narrative parts of the lesson may be read with more profit. Suggest these questions to be considered during the reading. Which of the two objects used in today's demonstration more nearly repre-

sents the nature of Father Isaac? How many places in the lesson can you sight to illustrate your choice? Explain how each instance proves your point. Having dramatized the lesson center, the teacher will now find it more easy to discuss its other parts.

To discover the place of a lesson that may be presented dramatically seek for a key sentence. This generally appears as a terse statement of fact. Try next in your thinking to plan a way in which the fuller meaning of such a sentence may be dramatized.

In the Sunday School lessons many statements lend themselves to a simple form of dramatic treatment. How can it be otherwise since their main source of information is the scriptures, books which were lived before they were written. Drama is the art of portraying life through dialogue and action. Many times its principles may well find application in class room practice.

Try as a teacher to check the places in your next Sunday's lesson which challenge your thinking. Questions which hold promise of good mental conflict. Watch for the most significant one that aims at the heart of the subject. Visualize a simple means of putting dramatic action into the presentation of one of these. Herein lies the first step toward a dramatic approach to teaching.



# Methods of Studying Scripture

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RUSSEL B. SWENSEN

All Christian churches have sought to validate their ecclesiastical claims, devotional procedures, and theology by relating them to specific verses in the New Testament. They have likewise sought to teach the "good life" by referring to the eternal principles of life which were taught by Jesus, Paul, and other Biblical characters. These various ecclesiastical, theological, moral, and devotional interests have given rise to some peculiar and interesting attitudes and methods of studying the scriptures. Many of them, while useful in many ways, have distorted and obscured a true perspective of the Biblical writings and their interpretation. For the sake of promoting a more careful and meaningful study of sacred scripture, it might be well to point out some of these methods and attitudes and to contrast them with those procedures which are more sound and reliable.

A common tendency among Protestants, particularly down to the twentieth century, has been an

"idolatrous" worship of the Bible. The great reformers held it up as an absolute and infallible authority because of the sacred and pure deposit of religious truths which it contained. It was regarded as an absolute and infallible authority vastly superior to the apostolic authority of the pope. It was considered to be so perfect and complete in its exposition of God's will that there was no need for further revelation after its composition. Accordingly, a great obstacle



RUSSEL B. SWENSEN

for the early Latter-day Saint missionaries to overcome was this "iron-clad" view of scripture which excluded the possibility and necessity of continuous revelation of God to man. President George Q. Cannon met this attitude with a strong rejoinder. "A certain amount of reverence to it [the Bible] is good. It is good to read there of the holy and good. It is good to have confidence in goodness, in holiness, in good and pure men. But if we are to place all our confidence in this book, we should put something between us and

that God, the light of whose wisdom illuminates its pages and gives all its worth. To do this is to worship the book. I call it idolatry. . . . It is through the substitution of the Book for God that confusion prevails through the religious world." (*Millennial Star* XXIII. p. 513.)

This extreme reverence for the Bible has caused many to regard all parts of it to be in perfect harmonious unity and of equal infallible inspiration. This lack of discrimination led Orson Pratt to remark: "If it be admitted that the apostles and evangelists did write the books of the New Testament, that does not prove itself that they were divinely inspired at the time they wrote. They were men subject to like passions with other men, and not liable to err only when under the direct inspiration of the Spirit. . . . Some things which Paul wrote, he acknowledges that he had no commandment of the Lord for writing, but gave his own judgment and his own suppositions." (See I Cor. 7:6, 25, 26.) President Brigham Young stated a similar view. "I have heard ministers of the Gospel declare that they believed every word in the Bible was the word of God. I have said to them, 'You believe more than I do! I believe the words of God are there . . . I believe the words of man and the words of angels are there.'" (*Discourses of Brigham Young*, pp. 192, 193.)

Another attitude toward scripture similar to the one above is that which states that the authors of the Bible wrote primarily for the

future generations and not for their own contemporary people. It is really an outgrowth of the concept of an infallible perfect Bible. If the Bible contents are perfect and complete with no need for future additional revelations, then of course its teachings were written primarily for the future generations of men which far outnumber those of the author's own times. President John Taylor was aware of this attitude when he said, "The Bible was written for the people of its day. Those books are good . . . for developing certain laws and principles; but they do not and cannot touch every case. . . . We require a living tree, a living intelligence, proceeding from the living Priesthood in Heaven to the living Priesthood on earth. No matter what was communicated to others for them, it could not benefit us. . . . Isaiah, Ezekiel, etc., had revelations for themselves, not us." (*Millennial Star* IX. p. 321.)

To become lost in the "mysteries" of the scriptures is another confusing approach to the study of the scriptures. In general this is due to the great desire to find answers to the problem of the exact date of the Millennial Kingdom, the precise nature of life in the next world, the precise fulfilment of numerous prophetic predictions, and the unravelling of the symbolical allegories of such books as Daniel and Revelation. There is nothing basically harmful about this type of speculative study. And there are of course, many accurate predictions by the prophets. But it draws the



attention of its proponents from those profound spiritual and moral teachings which were the primary concern of Jesus and the prophets. It distorts the perspective concerning those truths which are most important in scripture. The Prophet Joseph Smith was aware of this danger. He frequently warned his followers against becoming entangled in the endless and fantastic theories and suppositions concerning the "mysteries," especially those which went to such extremes as the contemporary Millerite movement in the early forties of the nineteenth century.

The "proof-text" method of interpreting scriptures is an ancient as well as a modern one. It is the selection of a verse or a part of a verse apart from its context or setting in order to prove some point of theology or church practice. It is generally accompanied by a considerable amount of allegorizing or symbolical interpretation. Although many valuable precedents and ideas can thus be collected, there is always a danger of drawing inferences from the verse which the context or general background of the quotation do not support. The Prophet Joseph Smith did not stress this method, which is basically a Protestant one, wherein a church must get its sanction and authority by the degree with which it corresponds to the Bible. The Latter-day Saints because of their belief in revelation have not gone to such extremes. Heber C. Kimball expresses the viewpoint of the early Latter-day Saints concerning this method

and the concern for the mysteries when he said, "When the elders go abroad to teach the people, let them teach what we have to do, and what is depending on us and not spend their time in quoting multitudes of scripture to prove one point. We want to build up Nauvoo; never mind about Gog and Magog, the brook Kedron, etc. (*Times and Seasons*, V. p. 693.)

Sometimes devout but highly credulous people use the scriptures as a supernatural wheel of fortune. In order to find an answer to life's perplexities and problems they aimlessly open the Bible and feel that the first verse which their eye meets is a divine answer to their need. The fact that many seem to have had success with this method is more of a tribute to the rich abundance of sage wisdom and the choicest of spiritual and moral teachings which abound in the Bible than it is to this method of finding them.

The dutiful reading of the Bible from cover to cover is not the wisest nor the most interesting approach. Of course one comes into contact with some priceless eternal principles, but it is like reading a miscellaneous set of books with no particular aim in view. Once in his youth Thomas A. Edison proceeded to become educated by reading every book upon a shelf in a library. His voracious appetite for learning and energetic zeal helped him to acquire much knowledge. But it was not organized, coherent, nor useful to him. He made much greater progress when he learned to read with a definite aim in mind



those materials which were focused upon a definite subject.

The literary historical method of studying scripture has many valuable aspects. It is comparatively modern and has availed itself of the results of the most scientific and technical studies pertaining to the ancient world's culture and literature. Thus textual criticism, archaeology, sociology, ancient philosophy, historical research, and literary criticism have made significant contributions to Bible studies. It stresses an open-minded, objective, and zealous search for facts and a careful, impartial, critical analysis of these facts before hazarding any interpretation. It focusses attention upon one book at a time and seeks to discover the distinctive qualities, special interests, teachings, and religious attitudes of its author. It attempts to relate the book to the historical background of the writer and his readers, to determine the conditions and problems which probably impelled the author to write, and to find out the approximate date, place, and purpose of the composition. Naturally many of the conclusions are highly theoretical and speculative, yet there is always an attempt to base them upon the available historical facts. The valuable contribution of this method is the infusion of accuracy, life, and interest in scriptural studies. The authors and messages of the different Biblical books become more alive and meaningful. The old allegorical method is discarded for the pre-supposition that the Bible authors meant what they said and

did not express themselves in a hidden mystical symbolism. Some scholars, however, become too obsessed with technical and finely spun theories that are based upon a small amount of historical data. And sometimes there is a tendency to study the New Testament purely as literature, forgetting or minimizing the religious and historical aspects and their significance.

After sound scholarship has established the correct or most likely text and has given some valuable enlightenment about the historical background of each Biblical book, then the most important of all methods, the religious, is applied. It is characterized by devout, prayerful, intelligent, and discriminating attitudes. It seeks for those truths and teachings which are guiding principles for religious and moral living. It derives much inspiration from the superior qualities of spirit and character of the great personalities of the Bible. It is concerned with the vital and practical needs of the present day. It seeks to solve these by an application of the divine and eternal principles which are found in the scriptures. "The practical, not the theological, approach is vital. It is concerned with the modern issues which confront us more than in phrasing a logical outline of systematic theology. It has an appreciation of the value of the devotional reading of scripture both in church and in private, because much of the New Testament is like great music—the key to its message is through the heart and

—More on page 73

# Modern Translations of the Bible

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SIDNEY B. SPERRY

## *The King James Version vs. Modern Translation of the Bible*

Any discussion of the King James Version for the benefit of a Latter-day Saint audience is bound to consider the question of the relative spiritual values of that version and the modern translations. We admit at the outset that for literary quality, for nobility, beauty, rhythm and cadence, simplicity and melody, the King James Bible is, and will probably ever remain, supreme among English translations. On the other hand, the Authorized Version definitely lacks the accuracy of most modern translations, and suffers heavily from the fact that many of its words are so antiquated as not to be understood in the manner originally intended. Modern translations have the advantage over the King James Version of several centuries of intensive linguistic research and of exploration in Bible lands. As between the King James Version and good modern translations we find superb literary quality on the one hand versus greater accuracy and fair literary attributes on the other.

The King James Version is a critical revision of the Geneva Bible

(1560 A.D.) and the Bishops' Bible (1568 A.D.) with constant reference to the Hebrew and Greek and, in the case of the Old Testament, with the help of the commentary of David Kimchi (1160-1235 A.D.). The English prose writers between 1500 and 1540 seem to come nearest the style of our familiar version. It is little wonder that young people unacquainted with the niceties of literary style generally prefer modern translations.

Many of our older generation who, because of the melody of the King James Version, regard it as *the Bible*, should keep in mind the fact that after it was first published in 1611 there was a great struggle against it. In fact, its supporters were forced to wage a running fight for a full half century against the Geneva Bible. Certain members of the King James Translation Committee itself continued to use the Geneva version after 1611.

It is a matter of record that the Prophet Joseph Smith was by no means satisfied with the King James Version. Our 8th Article of Faith is evidence of that. "We believe the Bible to be the word of God as far as it is translated correctly." I should like to discuss what the Prophet

meant by "translation," but it is possible only to point out a number of his sayings on the matter. Among these are the following: "I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors." (D.H.C., VI, 57)

"I am now going to take exceptions to the present translation of the Bible in relation to these matters. Our latitude and longitude can be determined in the original Hebrew with far greater accuracy than in the English version." (D. H.C., V, 342, 343. Read whole sermon.)

"My soul delights in reading the word of the Lord in the original, and I am determined to pursue the study of the languages, until I shall become master of them, if I am permitted to live long enough." (D.H.C. II, 396.)

"I have an old edition of the New Testament in the Latin, Hebrew, German and Greek languages. I have been reading the German, and find it to be the most [nearly] correct translation, and to correspond nearest to the revelations which God has given to me for the last fourteen years." (*Teachings of the Prophet Joseph Smith*, p. 349.)

Nor were Presidents Brigham Young and Charles W. Penrose afraid of the ghost of King James. President Young said: "Take the Bible just as it reads; and if it be translated incorrectly and there is a scholar on earth who professes to be a Christian, and he can translate

it any better than King James translators did it, he is under obligation to do so. If I understood Greek and Hebrew as some may profess to do, and I knew the Bible was not correctly translated, I should feel myself bound by the law of justice to the inhabitants of the earth to translate that which is incorrect and give it just as it was spoken anciently." (Jour. Dis., XIV, 226)

President Penrose remarked: "It is not claimed that the men who translated the Old and New Testaments, in the time of King James, were inspired of God. They were learned men, experienced men, educated men, and no doubt they did the best they could, and gave to the work committed to them the benefit of their erudition, their experience, and their research. . . . When you say that *all* scripture is given by inspiration of God, you say something that is not true." (*Mill. Star*, LV, 544)

It is very obvious that President Young—and possibly President Penrose—would not object to modern translations as such. "The more the better," we can imagine them saying, "so long as the translators do their level best."

The admitted general worth of the King James Version is very apt to blind many individuals to the value inherent in modern translations. It is indeed food for reflection that the large and representative body of scholars who produced the conservative English Revised Version (1885) departed from the King James Version in about 36,000

instances. And let us further bear in mind that no changes were made in the Authorized Version without very good and sufficient reasons on the part of the great scholars engaged in the revision.

The very real spiritual contributions of modern translations may be readily grasped by noting a few illustrations. Let us begin by citing the familiar precept, "Take no thought for your life, what ye shall eat, or what ye shall drink," (Matt. 6:25), which seems definitely to conflict with most rules of common sense and thrift which have been taught us. Latter-day Saints usually resort to the Book of Mormon (3 Nephi 13:25) for a rational explanation of this passage. There it is indicated that Jesus was speaking only to the Nephite Twelve when the statement was made, and the conclusion is drawn that the statement was not intended to be of universal application. While this is probably true, for the multitude, the answer is different. The Greek underlying the word "thought" in the King James Version means "care," "worry," "anxiety." Even in old English the word "thought" had a note of anxiety attached to it, which it has now lost. How much superior then is the Goodspeed rendering, "Therefore, I tell you, do not worry about life, wondering what you will have to eat or drink," One ought perhaps to take thought, but not worry thereafter.

The Goodspeed rendering of Luke 16:9 is noteworthy. "So I tell you, make friends for yourselves with your ill-gotten wealth, so that when

it fails, they may take you into the eternal dwellings." Compare with the King James Version, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Which rendition, think you, is clearer and better conveys the point Jesus wanted to make?

If, as a Latter-day Saint teacher, you were teaching the law of tithing, which of the following renditions would you choose: the King James Version, which has the proud Pharisee exclaim, "I give tithes of all that I possess" (Luke 18:12); or the American Revised Version, "I give tithes of all that I get"? Tithing was ordinarily paid on what a man had acquired by way of *increase*. It is interesting to note that one of the meanings of "possess" in the English of the 16th Century was to "gain" or "get." Isn't it a real "gain" to have the language brought up to date in this case?

What Latter-day Saint could fail to approve the Goodspeed rendering of I Cor. 15:29, "Otherwise, what do people mean by having themselves baptized on behalf of their dead? If the dead do not rise at all, why do they have themselves baptized on their behalf?" This translation ideally fits our teachings respecting salvation for the dead.

The writer could cite dozens of instances in which the modern translations give a much deeper spiritual significance to familiar passages in our common version. Occasionally modern translators err

as Dr. Goodspeed most certainly does in I Pet. 3:18-20. Such instances, however, are comparatively rare. Scholars gave us the King James Version; modern scholars are probably just as inspired for their day as the Authorized Version scholars were for theirs. It would seem, therefore, unwise not to use the results of modern scholarship in Bible translation. The King James translators themselves said in their address to the Reader: "Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water."

What conclusions ought teachers in the Church to assume respecting the use of the King James Version

and modern translations? Speaking only for himself, the writer believes the following are just and tenable:

1. The King James Version is the official version of the Church, and as such, should be respected. Furthermore, it would be a real loss to forego the grand literary and spiritual qualities inherent in it.
2. The King James Version should be supplemented for teaching, personal investigation, and general reading purposes by good modern translations of the scriptures. Their greater accuracy justifies their use. Those who refuse the aid of a good modern translation seem oblivious to the intellectual and moral responsibilities of a teacher "to let in the light."



## *Methods of Studying Scripture*

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(Continued from page 69)  
spirit more than through the cold intellect. Much of this scripture is ideally adapted to be read in one's various moods, whether sad, melancholy, exalted, meditative, etc. One should be guided by the spirit of prayer and reverence to a high degree. There is not a stress on moralizing so much as to let the authors of the New Testament speak for

themselves. The clarity, conciseness, and brevity of the latter usually portray their objectives far better than any modern commentator. Finally, it seeks to stimulate as much as possible an appreciative reading of the New Testament by young people, to foster the habit of frequent scripture reading." (R. B. Swensen, *New Testament Literature*, pp. 20, 21.)

## *Easter Services*

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Suggested for Sunday, April 1, 1945

*(Prepared by the General Board)*

1. Organ Prelude
2. Opening Song: "Light of the Morning," No. 250
3. Invocation
4. Sacrament song: "In Remembrance of Thy Suffering." No. 45
5. Sacramental Service: (approximately 30 minutes to here)
6. Reading of scriptures which prophesy of a coming Resurrection, by two members of Senior or Advanced Senior department. (8 minutes)
  - a. Book of Mormon: Alma 40:1-23 inclusive.
  - b. Bible: Job 20:23-27 inclusive, and the words of the Savior, as recorded in St. John 5:24-30 inclusive.
7. Young children to sing: "Easter Song," page 51 in *Little Stories In Song*. (5 minutes)
8. Two and one-half minute talks, by members of the Gospel Message department.
  - a. The Savior's Visit to the American Continent. (III Nephi: chap. II)
  - b. The Miracle of the Resurrection. (5 minutes)
9. Congregational Song: "We'll Sing All Hail," No. 107 (5 minutes)
10. Scripture reading of "The First Easter Morning." St. John: 20:1-20 inclusive. (5 minutes)
11. Quartet or choir music: "I Know That My Redeemer Lives" using either the B. Cecil Gates setting, or No. 272 in the *Sunday School Song Book*. (6 minutes)
12. Concluding talk by a member of the Superintendency: "The Vision," as it relates to the Resurrection. (see Section 76, Doctrine and Covenants) (5 minutes)
13. Closing Song: Congregation. "O, It Is Wonderful," No. 254.
14. Benediction.

To aid in the effectiveness and beauty of this Easter-day service, it is suggested that presiding officers provide the participants with a written order of procedure, so that this service can be carried forward without any announcements of the sequence, and preferably without any announcements whatsoever.

# THE DESERET SUNDAY SCHOOL UNION

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## *Superintendents—*

### SUNDAY SCHOOL FACULTY MEETINGS

#### A Report to the Superintendency

There are probably twenty men who lean on the other fellow to one man who leads out and assumes social and religious responsibility. A Sunday School superintendent is one man who should certainly lead out and use any means at his disposal to make that leadership effective. The Faculty Meeting is one of his fine opportunities. He can use this meeting to put over to his faculty his leadership personality and he can create a mental state which makes every officer and teacher feel that he is a member of a fraternity or club so united in purpose and spirit that no matter what the Sunday School project is, the group will make a success of it.

Remember that the Sunday School people believe that this is the nicest work in the Church. On Sunday morning one meets every member at his and her best. Smiling, clean, well dressed, they appear anxious

for ninety minutes of Sunday School activity. These fine people must be spiritually fed.

Mr. Superintendent, you and your workers have a great job to do. You feel better when you do it well. Be a great leader and pull that officer and teacher group together with a bond of sympathy and understanding that they have never known before. The Faculty Meeting is the machinery for that purpose. Meet with them, in some home if possible, and there take up your business for the month. Don't lengthen it out. It need not take much time. Follow the suggestions found in the *Instructor* under the heading of "Faculty Meetings." What better topic could one discuss than the one lesson in the August number, in which Adam S. Bennion discusses the power of personality in teaching. The questions that follow the lesson are stimulating.



Put yourself into these faculty discussions if you feel like it. Some general topics may be taken up. The religious column in some weekly magazines may have some good thoughts introduced there. One might talk about the way the war is going, and how soon it will be over. A little time spent on the social and economic conditions of our times would add to the store but it does contribute to one's personal knowledge of our time. It is true that it does not seem to contribute directly to gospel teaching but it does contribute to one's personality and nullifies the inferiority complex one too often possesses. And this should contribute to better teaching ability. Then again it helps with that "get-together-ness" and nearness so lacking with groups in this present day. Man is hungry for congeniality. If one should introduce this seemingly less related

matter remember that in the midst of all of these discussions one must incorporate the Latter-day Saint attitude and note how the gospel interpretation helps one to meet the problems of the day. All in all one hour of fine chat together followed by light refreshments would pull the group in such a way that it would be considered a privilege to be a member.

We want better Sunday School teaching, better two-and-a-half minute talks, more earnest calls for the spirit of the Lord in our prayer meetings, more fraternal spirit among all the members of the Ward Sunday School Faculty. We must get results! Don't do things half way. Use the faculty meeting machinery to create in you, Brother Superintendent, the real leader who makes the Latter-day Saint Sunday Schools throughout the Church a glorious success.—*Thomas L. Martin*

### HOW TO "CURE" TARDINESS

Promptness at Sunday School and other religious services is a measure of greatness in that it shows:

(a) A thoughtful consideration of others. Tardy people are disturbing. Tardy people deprive the worshipping assembly of its rightful completeness.

(b) Promptness generally shows efficient parental administration in the home. Promptness denotes the presence of leadership.

*Promptness at public services indicates that, figuratively as well as literally, one knows what time it is!*

We must be more than just numbered *with* a Sunday School assembly, to know the real joys of *belonging*. We must be *of* it! One of the chief liabilities of life is that "we may be merely names on the roll and not a real part of the enterprise."

It is not enough just to be reckoned outwardly in relation to the gospel. We must also know an inward, spiritual assimilation that will prompt us to be on hand at the beginning of service and at the end. We must not just toy with the gospel. We must be part and parcel of it.

Tardiness at Sunday School almost always results from careless thinking in the home. There are exceptions, of course, but the same people are too often in the tardy category. To correct this situation, two sets of maneuvers are necessary—one involves the administration in the home—the other the administration in the Sunday School.

1. Let parents and children take pride in running the home on *accurate* standard time. It is available by radio a score of times daily. Running clocks ahead of time invites trouble for then one relies too much on that advance margin.

2. Let us all take time to become time-conscious—prompt in rising in the morning—prompt in leaving home for school and work—prompt in reporting for meals—prompt in keeping appointments.

3. Let all of us at home realize the heartaches we cause others by our making a grand entree in the general Sunday School assembly, after the school has had a quiet and orderly beginning.

4. Let us earnestly resolve to leave home Sunday morning early enough to arrive at church not one second later than five minutes to the time of commencing. In town, that usually means fifteen minutes to go from home—out of town, maybe more.

5. Let us all eagerly share the inviting responsibility of getting Sunday School "off on time." Let us remember the power of a good start, and be there, everyone, promptly to take part.

1. The Sunday School clock should be checked by a member of the superintendency for accuracy, well before prayer meeting starts.

2. The superintendency should have all preliminary meetings over and teachers at their respective places in the general assembly by not later than five minutes before Sunday School commencement.

3. At five minutes to go, a chime which can well be heard about the church premises, might be sounded to indicate the nearness of starting time. A second chime then might be run the time Sunday school begins. *The modest arrangement dramatizes the importance of a prompt beginning. Everyone should point toward being on hand, if possible, for the first chime.*

4. The member of the superintendency in charge of the school's time log should strive to keep the entire proceedings on schedule. This makes impressive on everyone the vital importance of pupil co-operation. This can be done by advance preparation, and, at the time, without unnecessary display of authority, keeping close tab on procedures. If word must be sent to someone, a written note should be used.

5. There should be no reluctance on the part of the presiding officer in apprising those presenting special features of the amount of time available. One half minute is a long period for an announcement. The greatest utterance of all time requires less than half a minute—the greatest of American addresses, less

than two minutes, "A few minutes" can mean anything up to an hour. Say, for example, "We shall be glad to have you take four minutes."

6. Let every teacher have her lesson in such fine quality of preparation that the time spent by the pupils will be gloriously worthwhile.

7. *Expect a good deal from the student-body and let them know you expect it—from such a splendid group of boys and girls.*

8. Convey the impression that Sunday School time is precious. *The Lord doesn't want us to waste a second of it.* This emphasizes the vital need of a good start.

9. Remember, the school is not over until the benediction is pro-

nounced, and the members are well on their way home.

Of course, of the two, the spirit in Sunday School is more important than the letter. Lately, however, it has seemed, we laymen have departed from the letter far more than we should. We must now get back.

"Order is the first law of heaven." Order presumes punctuality and on time procedures. The Lord undoubtedly appreciates our directing His Sunday School work with a quiet, spiritual discipline which is so vital a part of good leadership and good fellowship. Where hundreds of children and adults are involved, how can this ever be achieved, at its best, without interested and eager punctuality and attendance?—*Earl J. Glade.*

## GOSPEL DOCTRINE REFERENCES

The Gospel Doctrine manual and supplement for 1945 contain bibliographies of books helpful to the teacher.

In listing these titles, however, it was not the intent of the Gospel Doctrine committee that every teacher obtain all the books. Because of the national paper short-

age, and for other reasons, some of these publications are currently out of print. It was felt that the teacher might find some of them in his personal, public, seminary, ward, or branch library. Should the teacher care to purchase supplementary books, some of those listed are obtainable at the Deseret Book Company, Salt Lake City, Utah.



### *Lesson Titles and Objectives*

Approximately one-third of the secretary's minute book is devoted to a listing of lesson titles and aims or objectives. This information is most important. If accurately recorded, it gives to the superintendency, stake board members and others who may be interested, a picture at a glance of subject matter treated in each of the Sunday School departments.

A wise secretary will be careful in obtaining this information. He or she may use slips of paper, attached to the roll book, for obtaining it from the teacher or class secretary. Other methods may be employed effectively. But in all cases the minute book should tell a true story, for inaccurate records are worthless and often harmful.

To simply record the lesson titles

as they appear in the manual or on the lesson chart is an easy but careless way of obtaining lesson titles. It may be that a teacher is not following the prescribed course of study. In such case the minute book should tell the truth.

When the secretary records this information accurately, he or she should apprise the superintendency of its availability, so that counsel and help and commendation may be given teachers where needed or deserved.

Your records in the minute book and monthly reports, if compiled accurately, tell an illuminating story about each of your Sunday School departments. Call the attention of your superintendency to them periodically at council meetings. They can be of tremendous value in helping to improve teaching and Sunday School performance in general.



### *Too Bad!*

"Suppose you couldn't get cigarettes?" asks a New York daily.

Well, you'd live longer, suffer less, be happier, and have more money to put into war bonds.

### *As Easy As That!*

"To cease smoking is the easiest thing I ever did." Mark Twain said once. And he added, after his fashion: "I ought to to know, because I've done it a thousand times."

## ON BINDING YOUR INSTRUCTORS

A previous offer to bind, free, copies of *The Instructor* and the teacher's supplement has been extended to 1945 by your General Board.

Consequently, any ward or branch (or stake board or mission office) desiring a bound volume of the 1944 *Instructors* and another of the 1945 supplements may obtain them by following this procedure:

Send one copy of each of your 1944 *Instructors* (with the January issue on top and the December issue on the bottom). There is a limited supply of back numbers of the magazine which may be obtained at 10c each.

For your 1945 bound supplements, send one copy of each, and arrange them in order with the First Intermediate at the top, and the Gospel Doctrine at the bottom. Should you need additional copies to make your set complete, you may indicate the ones you need and send your remittance for each copy (20c) along with your request for a bound volume.

All *Instructors* and supplements for binding should be mailed to the Deseret Sunday School Union, Library Department, 50 North Main Street, Salt Lake City 1, Utah.

Kindly place on each package the name of your ward or branch, along with the name and address of the party to whom you would like the bound volumes sent. This offer

is limited to one 1944 *Instructor* and one 1945 supplement to each ward or branch.

## PUTTING BOOKS TO WORK

In some wards there are excellent collections of books which for years may have become forgotten.

Such was the case in Taylorsville ward in Cottonwood stake when De Fonda D. Collier was recently appointed Sunday School librarian. She found 550 volumes, some of them old and rare Church books. She checked through them, made a card catalogue, including a subject index under such titles as Faith, Atonement, Prophet, etc. The library is now open for an hour following Sunday School, Sacrament Meeting and M.I.A. Meeting.

Her results have been so gratifying that Stake Superintendent Clyde Barker has asked her to supervise Sunday School librarians throughout the stake.

## PICTURE MOUNTING PAPER

Available now at the Deseret Book Company is attractive, durable mounting paper for your Sunday School library pictures. In co-operation with the library committee of the General Board, the book company has prepared these packets of eighty mounting sheets in varying colors. The paper weight (60 lb.) and texture are the same as that used by some public libraries. The variety of colors permits the librarian to select a shade which will enhance each mounted picture. The price is \$1.00 per packet.

## THE SELECTION OF APPROPRIATE SONGS FOR THE CHILD

Every teacher of music is faced with the problem of choosing music. In dealing with children, she must choose songs that are interesting to the child and that have qualities that will make it remembered.

In the examination of a song, the following factors may be helpful:

1. A song is chosen for a purpose. It is a song about Jesus (Hymn book p.47); a song about a flower (Hymn book p.127); a song about prayer (Hymn book p.41); or a song about the home (Hymn book p.46). Choose the song to fit in with the program of the day.

2. The range of the song should be limited. E above middle C to E an octave above or to G is best for children (Hymn book pages 149, 215, 184).

3. The words of the song should be familiar or at least understandable to the child of the age level to whom it is being taught and should have literary value. (Hymn book pages 174, 159, 35).

4. Each word should be sung on one tone unless the division of a word into two tones is a natural division as the child would speak it. (Hymn book pages 184, 159, 149).

5. The melody of the song should be interesting. Difficult intervals should be avoided. Step-wise inter-

vals are good (Hymn book p. 35, 184, and 85). Use of do-me-sol is nice as in the opening of the Children's Prayer from Hansel and Gretel. Avoid skips of a seventh or unusual tonalities such as produced by consecutive major thirds. The chorister only needs to sing the song himself to discover difficult intervals.

6. The rhythmic pattern of the song should be consistent with the mood expressed by the words, but should not be too complicated at any time in children's music. (Hymn book pages 149, 124, 27, and 52).

7. The length of the song should be suited to the age level of the child. Short, but complete songs are best, but longer songs may be used if there is repetition of words or melody. (Hymn book pages 35, 85, 184, and 47).

8. The accompaniment for children's songs should be simple, but interesting. After a child has learned the song, the accompaniment should enrich the music for the child and thus it becomes important in its execution.

Properly chosen songs are a joy for the chorister to teach and a delight for the child to sing. The experience becomes lasting in its worth.

Next month's article will discuss the use of the piano in the Sunday School.

# THIS IS THE LAND WHERE EDEN WAS

Anna Johnson

Alexander Schreiner

1. This is the land where E-den was, Where Adam talked with God,  
2. This is the land, the promised land, By prophets long fore-told,

And free-dom's flag will ev - er wave, A - bove it's sa - cred sod.  
But man must serve in right-eous-ness As E - noch did of old.

## CHORUS

A - mer - i - ca, A - mer - i - ca, Where God a - lone is King,

A - mer - i - ca, A - mer - i - ca, Thy praise I proud-ly sing.

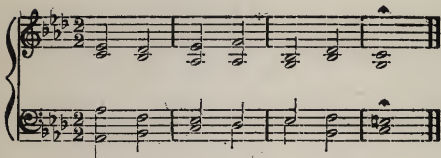


# *Sacramental Music and Gem for April*

## Prelude

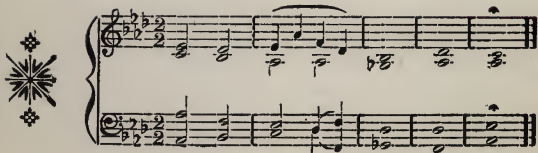
Le Roy J. Robertson

Grave



How great the wisdom and the love  
That filled the courts on high,  
And sent the Savior from above  
To suffer bleed and die.

## Postlude



\* The Power of Personality in Teaching

VII. *Artistry—What You Do.*

"The fear of the Lord is the beginning of wisdom."—Proverbs 9:10.

"A wise son maketh a glad father: But a foolish son is the heaviness of his mother."—Proverbs 10:1.

"Walk with wise men, and thou shalt be wise: But the companion of fools shall smart for it."—Proverbs 13:20.

"Happy is the man that findeth wisdom, And the man that getteth understanding. For the merchandise of it is better than the merchandise of silver: And the gain thereof than fine gold. She is more precious than rubies: And none of the things thou canst desire are to be compared unto her."—Proverbs 3:13-15.

Teachers who grow do so because:

They think new thoughts, stimulated by their reading, their observation of their communication with other growing minds;

They develop new enthusiasms;

They experiment with new techniques in the art of teaching;

They take on new spiritual power as a result of their devotion to the gospel and its principles of life and salvation.

The first two of these considerations we have discussed under the headings:

What You Know  
How You Feel

The last one will be featured under a chapter: What You Are.

The present discussion centers in the idea: *What You Do.*

It is so easy to drop into a routinized habit of teaching—doing week after week the same sort of thing. I recall one teacher who said he began every recitation for years by a dreary calling of the roll. Said he,

*"Not till I gave the job of roll calling to a pupil did I realize how valuable those first two or three minutes of the class period could be."*

Every teacher ought more or less regularly to visit other teachers—outstanding ones—to discover the key to their strength.

There is no one best method for all teachers. As a matter of fact, variety is a great stimulus to interest. Any routine can become monotonous.

Let's explore a few possibilities.

I. Of recent years much interest has been added to classroom procedure through the use of visual aids. The method is more or less informal: the use of materials makes the teaching process seem wholly incidental. Of course great care is given to the "behind the scenes" preparation.

A few weeks ago I enjoyed a most intriguing lesson in Church History. The teacher sketched a map of the United States on the blackboard, asking pupils to draw a similar

sketch on cardboard furnished them as they came into the room. Then she showed them a model covered wagon, which not only became the center of interest as the class observed its construction and the uses to which it was put, but also because the pupils were asked to get into the wagon in fancy for the thousand mile trip across the prairie land of America. The third item of equipment exhibited was a series of pictures: one of an encampment on the plains; another of a buffalo stampede; still another of an Indian attack. And finally copies of the song, "Come, Come, Ye Saints" were distributed to the pupils. Really that class was a fascinating experience. Everybody was interested—everybody was living over a great history, and the whole process seemed so natural. Observers were almost unaware of teaching methods as such.

On another occasion, a teacher brought to class two apples—one a perfect specimen; the other wormy, shrunken, uninviting. The idea, "The fruit of the tree" was beautifully and effectively applied to living.

Many stakes in the Church are doing outstanding work in the use of visual aids. Recent visits to the Riverside and the Granite stakes have been impressive. Other stakes will be listed for you if you will inquire of your general secretary.

II. A second procedure which deserves consideration is directed study in the classroom. Here again careful preparation is essential. It would do you good to look in on

the Weber County Seminary and watch Brother Eyre direct pupils in lesson study. So many pupils come to class having made no preparation. Some of them have never done scripture reading.

In the first place, make sure that each pupil has a book in hand. Introduce him enthusiastically to one of the greatest passages in all literature. Pause to check the meaning of passages read and to interpret their application to life. Back up for historical and geographical backgrounds.

This is not an easy method. It can easily involve problems of discipline and it should lead into directed home study so that the third method, now to be discussed, can be followed.

III. This third method is one of vigorous discussion developed out of challenging questions. The asking of intelligent, provocative questions is no easy matter. Every teacher should read, study, and ponder Fitch's remarkable booklet "The Art of Questioning." Good questions involve the most careful kind of preparation. May I suggest that you review my chapter on "questioning" in *Principles of Teaching*.

And then to give point to the matter under discussion have class members read the first ten verses of Chapter 2 of the Gospel of St. Luke and bring in three good questions to stimulate class participation.

Watch to see how many of the questions submitted are:

Fact Questions,  
Review Questions,  
Leading Questions,

Answerable by *Yes* or *No*,  
Questions which stimulate vigorous discussion.

IV. A few weeks ago I saw a fourth procedure being followed very effectively. The teacher, the week preceding, had carefully worked out a written assignment for each pupil in the group. On a slip which had been handed each child was the topic to be discussed together with the reference to be read in preparation. In most cases—particularly those of bashful pupils—detailed helps had been included in the assignment.

The plan involved a lot of preparation on the part of the teacher. But the pupils liked it—they responded enthusiastically—and certainly the class was one of the best I ever visited.

The teacher's summary toward the end of the period was classic. Such a process is a great guarantee of developed power.

V. A fifth possibility is the telling of a story for smaller children or the delivering of a lecture for adults. Every good teacher ought to be able to tell a gripping story or to deliver an inspiring message through lecture. In either the teacher takes the center of the stage. He delivers a finished performance. Of course he may enlarge his presentation by opening it up for discussion, but his performance is a perfected, artistic whole. Those who aspire to master the art of story telling should read such books as

those listed in Chapter 9 of *Principles of Teaching* or should consult the librarian of a good library.

Those interested in lecturing should follow these simple suggestions:

1. Have something vital to say.
2. Become fully informed.
3. Organize your presentation to make it perfectly clear.
4. Use apt illustrations to heighten interest.
5. Summarize to conclude and apply your message.

The purpose of this discussion has not been to enter fully into the techniques of teaching—rather it has been to point out possibilities for eager teachers to pursue. The growing teacher welcomes a challenge—and the art of teaching is full of challenges. The teacher may make so many varied approaches to his problem that he need never suffer from the dreary prospect of routine. Personality emerges under real teaching—power lies in doing difficult things well.

### *Questions for Discussion*

Enumerate and consider fully the merits of the five methods touched upon in this installment.

### *Helpful References:*

- Bennion—*Principles of Teaching*  
 Fitch—*The Art of Questioning*  
 Fosdick—*On Being A Real Person*  
 Shellow—*How To Develop Your Personality*  
 Wahlquist—*Teaching As the Direction of Activity*

Lesson 24, For April 8, 1945

PRACTICE TEACHING

*Lesson Objective:* To reduce the care of routine factors to the level of habit.

*Lesson Development:*

One lesson, such as the last one, on "Routine Factors" is by no means sufficient practice to make attention to routine factors automatic. William James once advised us to turn over to the effortless custody of habit all of those routine factors of life in order that we can free the mind to think. Explain to the class how habits save our time and relieve us from worry. Take for example the habit of getting dressed each morning. This is decidedly routine because it occurs regularly and is carried on largely in the same way each time. If as children we had not established the habit of getting dressed, we would still be forced to go through all of the painful struggles and spend all of the time that the child spends in dressing before we would be ready to do anything else. In fact, it would be quite impossible to do anything else. But by practice we have reduced dressing to the effortless custody of habit and as a consequence the process requires little time, very little effort, and ordinarily no worry, especially for men and boys. Their minds and time are thus freed for more important responsibilities.

Many routine factors in the classroom can, with practice, be taken care of as effortlessly as dressing becomes to the adult.

Practically all good teachers have acquired time-saving habits that automatically handle routine. They form the habit of inspecting the classroom at least twenty minutes before the class enters in order that they might look at the thermometer, adjust the furniture to suit their purpose, place on the blackboard any materials required in their teaching plan, open blinds to admit light or close blinds to shut out direct glare, inspect the cleanliness of the room, make ready pencils and paper, and set out instructional aids and materials to be used. During the teaching period they know just how to get attention, handle the roll, distribute and collect materials, speak to be understood, avoid discipline problems by seeing troublesome situations and removing the cause of difficulty. Each experienced teacher has developed an organization or a sequence of habits which takes care of these things.

*Assignment:*

Regardless of the lesson taught by your trainees today and next Sunday, you can with great profit review with them the routine factors to be met and the best ways of providing for them. Establish in the minds and hearts of your trainees the ideal of self-analysis and

self-improvement in the handling of routine factors until thoroughly gratifying results are achieved.

In addition to the emphasis to be placed upon "Routine Factors" in teaching next week's lesson, ask the trainees to study how to make their teaching achieve the objectives of the Sunday School as described in Lesson 25, which follows:

### Lesson 25, For April 15, 1945

#### PRACTICE TEACHING

##### *Lesson Objective:*

To make the teachings of this lesson result in the type of behavior described in the objectives of the Latter-day Saint Sunday Schools.

##### *Lesson Development:*

Stated briefly, the Sunday School has three important purposes, namely, (1) to develop faith in God, in His Son Jesus Christ and in the restored Gospel, (2) to make people willing to dedicate their all to the Church, and (3) to help establish the Kingdom of God on earth through shared living and Christian-like conduct. An analysis of the above objectives shows that all three objectives have one point in common; i.e., they all seek to influence conduct in the direction of righteous living. The purpose of Sunday School teaching is, then, to influence conduct. How can this be accomplished?

The teaching procedure is roughly as follows:

- (1) There must be facts learned and experiences acquired; (2)

these facts and experiences must result in understandings; (3) these understandings develop attitude; and (4) attitude leads to conduct. The steps look like the triangle below.

Conduct  
Attitudes  
Understandings  
Facts and Experiences

If your trainee's lesson today gives merely facts, it is not reaching its goal. If it gives facts, experiences, and understandings, it has fallen short. If it supplies facts, understandings, and attitudes, it has still not achieved its full purpose. Not until it has influenced the behavior of the class in the direction of Christianlike conduct, as defined by our Church, has it fully succeeded.

Have your students analyze the purpose of the lesson they are to teach today to see if the lesson aims to influence behavior in the right direction. If their lesson objectives or their lesson plans fall short, assist them to recast and re-emphasize so that the teaching result will achieve the ends sought by teaching in the Sunday School.

### FOR APRIL 22, 1945 COMMENCEMENT AND FOLLOW-UP

Arrangements should be made with the stake superintendency for suitable commencement exercises to complete the course. If the teacher training program has been conducted on a stake basis, probably a

stake commencement would be advisable. If the stake quarterly conference is scheduled near the end of April probably a few minutes of time could be used in one of the sessions to award the diplomas. If the classes have been conducted on a ward basis a ward commencement would be in order. Time could be taken during a regular Sunday School service or a Sacrament meeting to present the diplomas. Diplomas are available at the Deseret Sunday School office. It is important that the trainees be honored through some suitable presentation of diplomas.

By the time the course of study has been completed each trainee should be assigned definitely to a teaching position in the ward. Nothing would be so discouraging for a trainee as to complete the course and fail to be assigned

to a teaching position. Ward officers should consult with the teacher trainer relative to proper class placement of the trainees. The teacher trainer should take the lead in helping with proper placement of the trainees. During the commencement exercises it would be highly appropriate to announce the teaching assignment of each trainee when the diplomas are awarded.

It is highly recommended that where possible the teacher trainer serve as a supervisor for at least a few weeks after the completion of the course. Proper application of the teaching principles and techniques taught in the course can be better assured with a reasonable follow-up. It may be advisable for the group to meet once each month during the summer for round-table discussion of the problems that have developed in the actual class rooms.



## Our Cover Picture

During the coming months, beginning with the February issue of the *Instructor*, it is the intention to have a representation on each of the front covers of one of the twelve Apostles of Jesus, as they are given in the New Testament. The picture for this month is of Simon Peter.

The picture portrayed here is of a scriptural work by the Danish artist, Bertel Thorwaldsen. The son of an Icclander, he was born in 1770 and died in 1844. Thorwaldsen at first worked with his father, in Copenhagen, as a wood-carver. His exceptional talents won for him a traveling studentship. In Rome he studied with the great Canova, who was then at the height of his genius. The master praised the student's figure of Jason, on which Thorwaldsen's success was assured.

Thereupon he was commissioned to make the colossal series of Christ and the twelve Apostles. They were in the classical style. These are now in Copenhagen. There the sculptor lies buried, according to his request, under a bed of roses.



*First Intermediate —*

(For suggestions on Lesson Material see the Manual and Supplement for 1945)

*Primary —*

LESSONS FOR APRIL 1945

Lesson 13. For April 1

FAITH

Lesson 14. For April 8.

JOSEPH SOLD BY HIS BROTHERS

Lesson 15. For April 15.

ABRAHAM, AN UNSELFISH LEADER

Lesson 16. For April 22

A CAPTIVE MAID HELPS NAAMAN

Lesson 17. For April 29.

JESUS DRIVES THE MONEY  
CHANGERS OUT OF THE TEMPLE

*Note:* As April 1 is Easter Sunday, it is probable that a special Easter Program will be presented. In Sunday Schools where no special program is planned it is suggested that Lesson 13 be used. Lesson 13 may be omitted where this Sunday is needed for a program.

The theme for the month of April is joy and happiness. This is a timely theme. How can one see the glorious awakening of nature and not feel joy and happiness in his soul?

MORNING PRAISE

*Anna Johnson*

Awake, arise, the sun is up,  
And glory lights the sky.  
A million buds and blossoms nod  
To breezes passing by.

Awake, arise, look up, look up,  
For all the world is good.  
And boys and girls must laugh  
and dance  
And do the things they should.

Awake, arise, and sing and sing  
And praise the Lord above,  
For every precious thing He sends  
To fill our hearts with love.

*Suggested Activities:*

In teaching the little children of our Sunday School class the teacher should serve as a guide. The lesson should start with the child, something he knows about, something with which he is familiar. Then the teacher should guide the class through the unknown material of the lesson and back to something familiar for the conclusion. These familiar child situations are often called approach and application.

In the lesson "Joseph Sold by His Brothers," we are to discover the joy and happiness which can come in family life. In developing this lesson let us start with a familiar situation. This story might be used:

Michael's father had work to do which took him away from his home and family for more than a

month. When he said goodbye to his loved ones he told the children that there were some important things for them to remember to do while he was away. These are some of the things he told them: Do everything that mother wishes you to do, even if you would rather do something else. If you do not feel well, take the medicine she knows is good for you. When you are at play, be very careful that you do not get hurt. Do your home work so that I will feel proud of you when I come back. Each one must do his part to make our family a happy one.

Long ago there was a family which had happy times just as Michael's family did. . . . Now proceed from this point with the material as outlined in the manual. The blackboard drawing is a good activity for this lesson. After the discussion about Joseph and his family we will again return to the child and his life situations. As: Billy has such fun with his brothers. He is smaller than they are, but no one cares about that. When they play games Billy tries very hard to play the right way. His brothers help him learn how to play. Father and mother are very proud of their sons. They have a happy family. On Billy's birthday father gave him a beautiful red wagon. On the handle was a little card that said, "To a good little boy who makes every one happy." Billy said, "Does that mean me?" "Yes," said father—"Your joyful, happy spirit makes everyone around you happy."

These little incidents are just suggested child experiences. Perhaps you can find some experiences from your class that would make a better approach or application to the lesson. The nearer the child's own experience the incident is, the more vital the lesson becomes to him.

If the teacher prefers, magazine pictures of child activity may be used and the approach and application may be carried out in a discussion form similar to the manual material.

Remember this is the children's class, and the child learns most when he participates in its activities.

### *Kindergarten—*

Lesson 13. For April 1  
THE DRESS THAT GREW ON A TREE

Lesson 14. For April 8  
OUR BEAUTIFUL WORLD

Lesson 15. For April 15  
RUTH AND NAOMI

Lesson 16. For April 22  
PIPPA PASSES

Lesson 17. For April 29  
WHAT JESUS ENJOYS

The theme for April is "Joy and Happiness." The lesson, "Our Beautiful World," provides a grand opportunity to stress what Heavenly Father has made for us to enjoy. There are many magazine pictures available of children playing together that may be used to motivate a discussion of what our playmates enjoy in the lesson "Ruth and

Naomi." The story of Jesus blessing the little children could be told for the lesson "What Jesus Enjoys."

### "PIPPA PASSES"

Pippa lived in a great factory town. It was a beautiful old city with hills on either side and a broad, clear, blue river winding and turning in and out through the place. There were so many great mills built on the banks of this river. Here in these mills were made great bolts of silk cloth and hundreds of spools of silk thread every day.

The mills furnished work for thousands of people. Nearly every child who was old enough worked in the factories, and they were proud of their old town, proud of the wonderful silks, which were sent to all parts of the world, and happy and contented in their work.

Little Pippa worked in one of the great mills every day. She loved the bright colors in the silks, loved to guide the shining thread over the spools. She was happy when she saw a beautiful woman clothed in beautiful silk, for she would whisper softly to herself: "How beautiful you are! I helped to make you look beautiful."

Every day but one, Pippa worked in the factory. One day in the year she had for her very own—one bright, perfect, wonderful day. Pippa called it, "my own day." She was glad when the Sabbath day came, glad to go into the great wonderful lighted church, and the Sabbath she called God's day; but

this one day in the whole year was her day. From morning until night she could do as she pleased.

Her day always came in the summer when the sun shone the longest, the flowers were the brightest, the birds sang their sweetest songs for her and she was thankful, and happy, and glad, and full of joy.

One day when she came home from work she said, "Tomorrow will be my own day. And before she went to sleep she looked out at the great starry heaven and whispered softly: "Please make my day a bright day." She slept soundly all night as tired girlies do and when she first opened her eyes in the morning she thought: Is it a sunny day!

Truly, it was a bright, beautiful day she wakened to and her heart filled with joy she sang her happiest song—

"God's in His Heaven  
All's right with the world."

She dressed quickly, ate her simple breakfast and went out-of-doors, for she always spent her own day, if possible, in the woods. She ran, singing all the way, her little bare feet making funny marks in the sand. Little Pippa wore shoes only in the coldest weather. As she went, singing all the way, she passed a house where a blind woman lived. The blind woman was sitting on her porch—sad and still. She thought the world a dreary place to live in, very dark and lonely, but, as Pippa ran by her, she heard her glad little song:

"God's in His Heaven  
All's right with the world."

It made the day bright for the sightless woman.

Little Pippa ran, singing along and she passed the house of a great artist. This morning the artist was dissatisfied and unhappy. His paints did not work to please him. Suddenly he heard Pippa's voice caroling like a bird as she ran by. He hurried to the door and saw Pippa, her face raised to the sky she loved so dearly, her hat hanging by the strings around her neck, her hair shining like gold in the sun, and her little bare brown feet pattering along, as her voice rang out, clear and sweet—

"God's in His Heaven  
All's right with the world."

So the artist painted her picture, just as he saw her, and he called it "Joy." It was a wonderful picture. The most beautiful picture he had ever painted.

Pippa ran on, cheering all she met with her song. All the wonders of the woods came out to add to her joy, and she went home with her dress full of flowers.

Perhaps she was tired, but she was happy and she whispered softly to the stars: "I did not find anyone to help, so I just helped myself to be happy, and good and full of joy. You understand, dear God, in Your heaven."

—From *For the Children's Hour*,  
Carolyn S. Bailey.

#### *Suggested Rest Exercises:*

The song "Nature's Easter Story," in *Little Stories In Song*, lends itself

well to rhythmic motions. It could be dramatized.

Many Sunday Schools will have the book, *Finger Plays for Nursery and Kindergarten* by Emile Poulsson. If not, it would be well to order from Lee and Shepard Co., Boston, Mass., price \$1.75. Two songs from the above mentioned book could be used during this month: "The Little Plant" and "The Little Boy's Walk."

#### *Nursery—*

In 1945 Easter falls on the first Sunday in April. It is suggested that on this day an especial effort be made to bring a feeling of joy, happiness and anticipation into the lives of our nursery children. The return of Spring means warmer weather in most sections of the earth where our Latter-day Saints meet to worship and to little children it means more opportunities to be out of doors. It means budding green leaves, violets, crocuses, baby kittens, baby rabbits, baby chickens, and baby ducks. It means renewed activity in a wonderful world. It is our opportunity to help them realize that—

"All things bright and beautiful,  
All things great and small—  
All things wise and wonderful  
Our Father made them all."

Page 71—*Song Stories* by Mildred J. and Patty S. Hill. Publisher: Clatyon F. Summy Co.—Chicago, Illinois.

Winter time has been a time of sleep and inactivity but Spring and

Easter means an awakening and a renewal of life.

Make your room beautiful with twigs, flowers and plants. Have pictures of flowers and baby animals on your walls. New picture books depicting the things mentioned will challenge the children's interest. Such books can be made using colored magazine pictures and wrapping paper. A book that might be purchased and used very appropriately is "God Gave Me Eyes"—verse by Olive W Burt and published by Sam Gabriel Sons and Co.—New York, N. Y., Copyright 1942. This depicts a delightful, reverent appreciation of blessings that we take for granted. The price is \$1.35 and is available at the Deseret Book Company in Salt Lake City or from the publishers. In Utah add 2% sales tax.

For additional suggestions pertaining to the proper presentation of Easter to nursery children we refer you to page 87 of our manual "Religious Nurture in the Nursery Class and Home" by Mary Edna Lloyd.

As a guide for the Sunday of April 8th, 1945, we refer you to page 80 of our manual.

With the return of Spring has come the return of the birds who must have nests or homes in which to live. Little children can help these birds by placing such articles as string, yarn, etc., where the birds can get them. Our Heavenly Father is pleased when we are kind and helpful.

For April 15th, 1945 suggestions appear beginning on page 89. Either

of the plans mentioned should prove very interesting if followed. There is no more delightful experience to anyone especially to little children than that of planting seeds or setting out a plant. We suggest that if seeds are planted they be such as will germinate quickly. Wheat seeds or flaxseed will do this. Little children cannot wait very long if their interest is to continue. Of equal value and perhaps of greater interest is the setting out of pansy plants. They are easily grown and bloom profusely much to the delight of little children.

Through the means of a garden and the great and beautiful outdoors it is up to us as teachers to implant in each little heart an appreciation of God's goodness to us and to develop gratitude to Him for this wonderful world that He has given to us.

As teachers let us help them to understand that—

"God our Father made the skies,  
Bees and birds and butterflies,  
Tiny flowers and trees that wave  
These lovely gifts our Father  
gave."

Page 71—*Song Stories* by Mildred J. and Patty S. Hill. Publisher: Clayton F. Summy Co.—Chicago, Illinois.

For the Sunday of April 22nd it is suggested that a special invitation be given to the Superintendency and Bishopric to visit the Nursery Class. It might be well to talk with the children about the expected visitors and suggest that those who

would like to, may show the visitors those things in the Nursery that they like best and talk about them. This will prove to be delightful and interesting to both the visitor and the children. It will foster a feeling of friendliness and love between them and an interest in each other.

For the last Sunday in April, namely the 29th, we pay special attention to birthdays. Children love to think that they are getting big and that they can do things be-

cause now they are older and stronger and bigger. Those children who are nearly four are able to assist the smaller children thus fostering the attributes of helpfulness and co-operation. They can do things for themselves better than ever before and attention should be called to those who are successful; also to those who try and are succeeding in some measure, however slight. Appreciation of the efforts of those with whom we work and play is most necessary and desirable.



*George Q. Cannon*

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*(Concluded from page 59)*

have saved the Utah co-operative movement with its great chain of local outlets, yet the effort of the pioneers was nevertheless of great benefit to the people in regulating prices.

In 1871 the Mormon question took a new turn in the east. Playing upon the well known desire of the Utah people to have the territory admitted into the sisterhood of states, the people who opposed the system of plural marriage suggested a kind of trade—that the system be given up in return for admittance into the Union. President Young was disturbed by the growth of this idea and did not wish it to develop among Utah's friends. He, therefore, sent George Q. Can-

non east in the fall to destroy the illusion that the Church would consider such a course.

Again the emissary visited Washington and consulted with the leaders of legislation making plain the impossibility of rejecting a principle for political favor.

In February, 1872, another constitutional convention was held in Salt Lake City. George Q. Cannon, one of the members, was chosen to carry the petition back to Washington. This like the others failed of acceptance by the hostile administration of President Ulysses S. Grant.

And now a new chapter was about to open in the life of this ardent spokesman for the unpopular Mormon people.

# The FUNNYBONE

## ANTHEM

Teacher: "Johnnie, what is the latest American hit tune?"

Accountant's Son: "Deep in the heart of taxes."

—*Railway Employees' Journal*

## RESULTS

"Goodness, weren't you nervous the first time you asked George for shopping money?"

"Not a bit—I was calm, and collected."—*Bagology*.

## RACKET

Said the cat, watching the tennis match: "You know, it takes real guts to be in that racket."

—*U. S. Rhodolite Scuttle*

## FITS

Hubby: "It's queer, but the biggest idiots seem to marry the prettiest women."

Wife: "Oh, now, you're trying to flatter me."

—*U. S. Coast Guard Magazine*

## GEMS

A friend knocks before she enters, not after she leaves.

If a man had one hundred pennies every time he spent a dollar, he would have more cents.

—*The Sunshine Magazine*

## SUCKER

An asylum inmate sat with his fishing pole dangling over a flower bed. A visitor, filled with sympathy and wishing to be pleasant, asked, "How many have you caught?"

"You're the tenth today," was the answer.

—*Railway Employees' Journal*

## PIE

"Tommy—Helen—if you children don't stop quarreling and agree, I shall have to take your pie away."

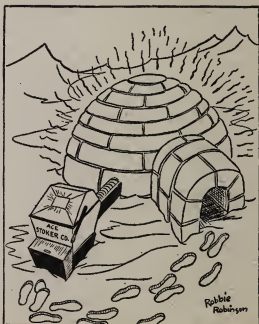
"But, mother, we do agree. Helen wants the biggest piece, and so do I."

—*Railway Employees Journal*.

## RESTLESS

Doing nothing is the most tiresome job in the world, because you can't quit and rest.

—*The Sunshine Magazine*





stakes, each with a population greater than that of the mother stake in the beginning.

Heber Q. Hale has watched this blossoming of the Church in Boise. Where there was once a lone little frame meeting house, there are now several chapels, such as the Boise First Ward. It is a beautiful white, concrete meeting place, equipped with thirteen classrooms, knotty pine Boy Scout room, a chapel with acoustically treated walls and a pipe organ, and a spacious amusement hall. As many as 1,500 cans of welfare produce may be processed daily in its kitchen.

There were only about thirty-five persons at that special meeting of Boise Saints in 1905. Now, more than two hundred attend Boise First Ward Sunday School each week, and there are three other ward Sunday Schools meeting in Boise on the same day..

Prophetic indeed were the words of the mission president in the little white chapel forty years ago.—WENDELL J. ASHTON.

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### BOISE FIRST WARD CHAPEL.

About thirty-five persons gathered in a little, white frame chapel with a steep, gabled roof, the only Latter-day Saint chapel in Boise, Idaho.

The services began, and among the speakers was a slim, blond-haired young man, who bore his testimony. Then President Nephi Pratt of the Northwestern States Mission arose before the pulpit. He was a portly, dignified looking man with a dark, closely-cut beard and mustache. He was slightly bald and had the facial features of his father, Parley P. Pratt.

President Pratt told his listeners that in the years to come the Church would prosper along the green banks of the Boise River. Then he turned to the young man who had just spoken, and said words something like these: "And you shall remain here and assist in this important work." That was early in 1905.

The youth, Heber Q. Hale, was startled. His home was on a cattle ranch about 300 miles away, by wagon, in Preston. He had just returned from a mission, was still single, and had come to Boise to seek a clerical job with the Idaho state legislature.

Heber Hale became clerk to the state senate, and subsequently was elevated to various positions of responsibility in Idaho's government, remaining in Boise for 32 years.

Two months after President Pratt spoke in the little white chapel, Elder Hale became president of Boise branch, organized two years before with Mormon legislators providing much of the membership.

The branch grew with the vigor of the young orchards that bloomed in the growing Boise region. Other branches of the Church developed in the area, and in 1913 Boise stake was organized with Heber Q. Hale as president. President Hale presided over the stake for twenty-two years.

Today the area included in the original Boise stake comprises five

—More on other side